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THE

AFFECTIONATE PAIR

LOST OF SINGING

AND OTHERS

TRANSLATED FROM THE ENGLISH

P. P. THOMAS

LONDON

PRINTED BY J. JOHNSON, ST. PAUL'S CHURCH-YARD

THE
AFFECTIONATE PAIR,

OR THE
HISTORY OF SUNG-KIN.

A CHINESE TALE.

TRANSLATED FROM THE CHINESE,

BY

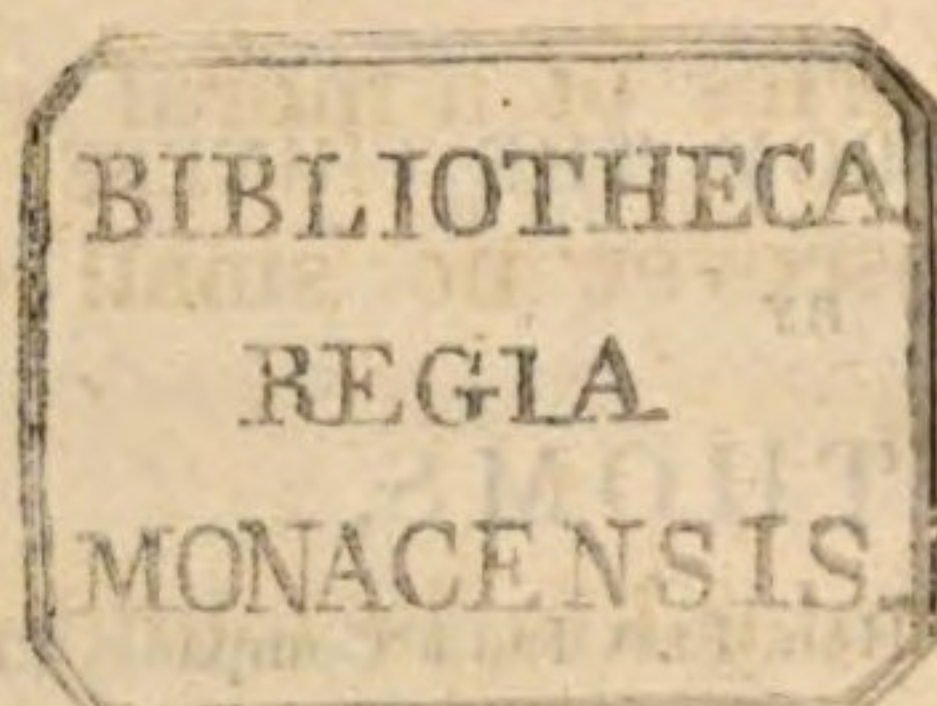
P. P. THOMS,

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PREFACE.

THE following translation is from a Chinese Work entitled Kin-koo-ke-kwan, "Ancient and "modern wonderful Tales." The work is comprised in ten small volumes, and contains forty interesting stories of a moral tendency ; many of which discover no small share of ingenuity and talent.

The History of Sung-kin is founded on an occurrence in low life, and though it does not embrace any important subject, yet, to those who wish to gain information concerning Chinese customs and manners, may be considered (in the translator's estimation) an interesting Tale, as it lays open the religious notions of one of the most prevailing sects in
China ;

China ; and shews, notwithstanding what has appeared to the contrary in Europe, that the Chinese are not destitute of the finer feelings of benevolence, sympathy, and love.

A few notes are added for better understanding of the customs alluded to in the Tale. They were intended, at first, to have been a little more copious, but as the Rev. W. Milne, Malacca, has a work in the press, which will treat fully of the customs of China, many of them are suppressed. The translator takes this opportunity of acknowledging the repeated kindnesses he has received from that gentleman ; and thinks it but just to mention, that for his small knowledge of the Chinese language, he is greatly indebted to the literary and religious works of the Rev. Dr. Morrison.

Macao, China, Dec. 1818.

THE
AFFECTIONATE PAIR.

PART I.

The unmarried should not too anxiously
seek after matrimony :

All marriages are decreed by Heaven ;
it is therefore unnecessary to repine.

Be composed, though the waves rage and
toss themselves up to the sky :

There is a middle course ; pursue it,
and your bark will glide gently on.

It is said, that during the reign of
Ching-tih, there dwelt in the main street
of Kwan-shan-hëen, in Soo-chew-foo,
a family named Tun, and whose sur-
name was Sung. It also appears, that
they were descendants of persons who
had filled an official situation in the go-
vernment.

vernment. The husband and wife did not follow any business, but lived on what their ancestors had bequeathed them in land, which when let out brought them in a sufficiency.

They were each upwards of forty years of age, but had neither son nor daughter. Sung-tun one day observed to his wife, “there is an old adage which says, ‘Men should rear children to wait on them in old age, and store up provision against times of famine.’ You and I are now both upwards of forty, and are still without children. Time flies like an arrow. In the twinkling of an eye we shall be grey-headed; and when we become infirm, on whom can we depend for support?” Having thus spoke, the tears involuntarily trickled down his cheeks.

His wife (Lew-she) replied, “the family of Sung has stored up the virtues
“tues

“ tues of its ancestors, and has not ac-
 “ quired wealth by unjust means. You,
 “ moreover, are the only descendant ;
 “ and just heaven most assuredly will
 “ not terminate the lineal descent of
 “ your family, by leaving you without
 “ an heir, for those who desire children
 “ have them sooner or later. Yet should
 “ we have a child, but not at the time
 “ we desire, ere he has half attained to
 “ manhood we shall be snatched away :
 “ all our care and toil will then avail no-
 “ thing, but be the cause of much grief
 “ and distress.” Sung-tun, nodding his
 head, acknowledged the truth of her ob-
 servation : but before he had wiped the
 tears from his eyes, he heard a person
 in the hall calling out, and inquiring if
 Yüfung was at home.

It must be noticed, that contrary to
 ancient custom, both rich and poor now
 have a double surname ; therefore when

the person inquired for Yüfung, he was calling Sung-tun by his other surname. Sung-tun listened, and heard the person call a second time, when he recognized the voice to be that of Lew-shun-tseuen.

Lew-shun-tseuen's surname was Yew-tsae. His ancestors possessed a large vessel, employed in conveying goods from one province to another, and thereby had acquired a considerable fortune, the whole of which was invested in the ship, so that it must have been worth several hundred pieces of gold ; it was built wholly of Keang-nan wood, and they traded with it on the coast of Keang-nan, where a considerable traffic is carried on.

Lew-yew-tsae was Sung-tun's most intimate friend : when therefore he recollected his voice, he hastened into the hall. On meeting, it was unnecessary
for

for them to stand upon formal ceremonies: they raised their hands to their breasts, seated themselves opposite each other, and partook of tea.

Sung-tun asked Shun-tseuen how it happened that he was at leisure that day? Lew-yew-tsue replied, that he had come on purpose to borrow an article of Yŭh-fung. Sung-tun, smiling, said, “What
“ can your rich vessel be deficient of, that
“ you should come to my humble shed
“ to borrow?” Lew-yew-tsae replied, “I
“ am not come to trouble you for an
“ article, of which you have not several
“ in your exalted mansion, I therefore
“ venture to beg the favour of you.” Sung-tun said, “If, indeed, I possess
“ the article, doubtless it will not be
“ refused you.” Lew-yew-tsae then, without hesitation, described the thing thus :*

“ When

* This is termed the *Tsze*, or enigma of the story.

“ When worn on the back, it is not for carrying
 “ the imperial message ; when worn before, it is
 “ not for supporting the bosom : but is made of
 “ fine yellow cloth, and, when offered, is presented
 “ with clean hands.

“ When going to return thanks, it contains the
 “ mysterious offerings ; and in worshipping the
 “ gods, is presented with respect. By frequent
 “ visiting old temples, it is soiled by the fume of
 “ burning incense.”

It appears, that as there was an impediment to Sung-tun and his wife having children, they burnt incense, and offered up prayers for a son in various places. They made a yellow *Poo-füh* (or napkin), and a yellow *Poo-tae* (or bag), for containing the horse of Füh, and other gilt offerings. After burning incense, these articles were hung up in the family temple, dedicated to the god Füh. In all which ceremonies they were very devout.

Lew-yew-tsae, it seems, was older than Sung-tun by five years, for he was
 forty

forty-six years of age ; and his wife Lew-she was also without children. They had heard that a salt-merchant of Fe-chow, desirous of having a son, had rebuilt the ladies' temple of Chinchow, without the city gate of Soo-chew-foo, where many persons were praying incessantly, and offering incense in great abundance.

Lew - yew - tsae, being at leisure, thought this a fortunate occurrence, and requested the passage-boat to stop at the bridge, as he was desirous of entering the temple to offer incense ; but as he had not yet prepared the *Poo-füh* nor *Poo-tae*, it was these articles he had expressly come to borrow of Sung-tun. Having declared the cause of his visit, Sung-tun paused a while, without giving a reply. Lew-yew-tsae then said to him, “ Are you of so selfish
“ a disposition ? Should either of them
“ be injured when I return them, I
“ will

“ will give you two for one !” Sung-tun replied, “ What occasion is there
 “ for that ? The thing is but a trifle :
 “ and since the gods of the ladies’ temple
 “ manifest their power, I am also desirous
 “ myself of taking a passage, but do
 “ not know at what time the boat will
 “ leave.” Lew-yew-tsae informed him, that it would set off immediately. Sung-tun then said, “ One pair of the Poo-füh
 “ and Poo-tae are folded up ; we have
 “ besides another pair, which will be
 “ enough for us both.” Lew-yew-tsae replied, “ As that is the case, very well.”

Sung-tun went and informed his wife that he was going into the city to offer incense, at which Lew-she was highly delighted. He then took down from the wall of the temple of Füh the two pairs of Poo-füh and Poo-tae, and lending Lew-yew-tsae one of them, he retained the other for his own use.

Lew-

Lew-yew-tsae said, " I will go first
 " on board, and wait there : you can
 " make haste and come after. The
 " boat is at the little west gate of the
 " four-horse bridge ; and, to prevent
 " delay, if you will partake of some
 " homely rice on board, there will be
 " no occasion for you to bring any with
 " you." To this Sung-tun consented ;
 and hastened to prepare a few candles,
 incense sticks, paper horse, and other
 paper offerings,* and folded them care-
 fully

* It is uncertain when paper offerings first began to be used in China, but in all probability soon after the horrid act of Che-hwangte (about 150 years B. C.) who caused his concubines and domestics to be killed and interred with him, to attend on him in a future state of existence. At present, on all occasions of worshipping the gods or departed spirits, paper-offerings of one kind or another are invariably made use of, and generally accompanied with various articles, such as flesh, fowl, wine, rice, &c. &c. At funerals, it is usual to burn paper representations of men and women, houses, sedan-

fully up. He also put on a handsome long white silk dress, and went directly to the boat at the little west gate. The wind being favourable, they set sail, and in less than half a day they proceeded upwards of seventy le,* and arrived in the evening without fatigue. When it was dark, they went with the vessel to the bridge, and anchored there. At this bridge an immense number of merchant vessels from every quarter form a line, extending beyond the reach of the eye: in allusion to which, the ancients have an ode, thus:

“ When chairs, boats and boatman, chests, clothes, and so on, and to pass them into the invisible state for the use of the departed. The offering of a paper horse seems to be an idea taken from the temples of Kwanfootsze, the Chinesé god of war, where there always is a representation of an attendant, with his horse waiting, who, it is imagined, receives all petitions, and hastens to announce them to the deity.

* About three Chinese le and a half make an English mile.

“ When the moon dips and the clouds are filled
 “ with frost, the birds twitter.

“ When reclining, how pleasant to see from the
 “ bridge the fisherman’s fragrant fires.*

“ On the cold hill, without the city Koo-soo,
 “ stands the lonely temple :

“ Half the night o’er, the sound of its bell visits
 “ each stranger’s boat.”

They arose next morning while it was yet dark, and having washed themselves on board, they partook of a little plain rice ; and after rinsing their hands and mouths, they each took his Poo-füh, and put into it the gilt paper offerings ; and into the yellow Poo-tae the paper horse of Füh and the petitions, and suspended them from their necks. They then left the vessel, and proceeded in a firm steady pace till they came to the ladies’ temple at Chin-chow, just as the day began to dawn ; but though the outer doors of the temple were open, those leading

* The sticks of incense which are kept burning in the front part of every vessel.

leading to the altar were shut. They therefore sauntered into the porticoes to inspect the building, which was neat, and indeed a handsome edifice. While waiting, they heard the noise of the door opening, and the priest came and invited them to enter the temple. At this early hour of the morning, those who daily burnt incense had not arrived, and the candlestand was empty; the priest, therefore, took down a lamp, and lit a candle, and they gave him the petitions for him to announce them to the god. When they had offered incense, and done worshipping, they each gave the priest a small sum, with many thanks, burnt the paper offerings, and quitted the temple.

Lew-yew-tsae wished Sung-tun to accompany him back to the boat, but he would not. Lew-yew-tsae then took the Poo-füh and Poo-tae, and returned them to Sung-tun: they thanked each other, and took leave.

Lew-

Lew-yew-tsae went to the bridge by himself, called a boat, and returned. Sung-tun, perceiving by the morning that it was still early, wished to go to Low-mun, and from thence to take boat and return home; but just as he was going to set out, he heard from beneath the wall the groans of some person, and, as he drew near, discovered in a low mat shed, erected by the side of the temple, an old afflicted priest stretched out, waiting the appointed time of his death. If called to, he could not reply; if interrogated, he was unable to give an answer. Sung-tun could not endure the sight.

An attendant on the temple stepped up to him, and said, "Stranger, if you
 " are desirous of doing an act of kind-
 " ness, it is only necessary for you to
 " look at him." Sung-tun, inquiring, said, "Perform what kind act?" The attendant replied, "This priest is from
 " Shen-se, and is seventy-eight years of
 c " age.

“ age. He declares that he has never
 “ partaken of any thing unlawful,* and
 “ that he has daily repeated the king-
 “ kang-king (or book of prayers). Three
 “ years since he drew up a petition for
 “ rebuilding this temple, but was unable
 “ to procure any subscriptions ; he
 “ therefore erected this mat-shed, where
 “ he remains, and invariably repeats the
 “ form of prayers.† In this neighbour-
 “ hood

* The priests of Fŭh, or Buddha, are not allowed to eat animal food, or fish, nor even vegetables of the onion kind ; they only use common vegetables with their rice and pulse. Onions and leeks are considered impure, on account of their rank properties. In dressing their food, they neither use butter nor fish oil, but oil extracted from grain. They consider the taking away of animal life a great crime, which is the reason of their abstaining from animal food.

† The form of prayers alluded to, and which are offered up by the priests of Fŭh, in their temples, on the 1st, 7th, 14th, and 28th of every moon, are mostly *epithets and sounds* of prayers taken from

“ hood there is an eating-house, and
 “ every day about noon he partakes of
 “ something, but after that hour he
 “ does not eat anything. Some, out of
 “ compassion, give him a trifle to pur-
 “ chase rice, which he has laid out with
 “ the cookman, and has not now a
 “ single mite left. Since he was taken
 “ ill (which is about a fortnight ago), he
 “ has neither eat nor drank. Two days
 “ since he could converse, and we then
 “ asked him how he became thus af-
 “ flicted,

the Hindoo religion, and are quite unintelligible to
 the priests themselves. The toleration of such an
 absurd religion in China, as that of Fūh, or Buddha,
 evinces the darkness of the age in which it could have
 been introduced, and the want of a better system of
 religion to supersede it. The early ideas of filial
 piety, and a firm belief in the decrees of heaven, have
 been an incalculable blessing to China. These are
 the doctrines which have enabled moralists to diffuse
 throughout the empire so many worthy precepts,
 and are the cause (generally speaking) of all that is
 good and excellent among them.

“ flicted, and why he did not sooner
 “ depart? He replied thus, his time
 “ was not yet come; and desired us to
 “ wait two days. Early this morning
 “ he attempted to speak, but was not
 “ able. From morning to evening
 “ we look for his death. Stranger, if
 “ you can compassionate him, you
 “ will purchase a common coffin, in
 “ which he may be burnt:* in so doing,
 “ you will perform an act of charity.
 “ As he said his time was not yet come,
 “ probably it depends on you, Sir.”

Sung-tun,

* The prevailing custom in China is, that as soon
 as any of the priests of Fūh are dead, they are
 placed in a sitting posture, with their legs crossed,
 and their hands raised before them. They are then
 attended by some of their fraternity, who remove
 them to an appropriate place, where they are burnt.
 At the famous hae-nan temple at Canton, a place is
 erected in the garden for burning the priests; after
 they are burnt, their ashes are collected, put into
 a jar, and buried.

Sung-tun, on reflection, said to himself, “ I have come to-day to pray for a
 “ sin ; if I perform this benevolent act
 “ and return home, the God of Heaven
 “ will know it.” He then enquired if there was a coffin-maker in the place, and was told by the attendant, “ If you
 “ walk to the end of this lane, you will
 “ find the house of Chin-san.” Sung-tun then said to him, “ I will trouble
 “ you to accompany me, and show me
 “ the place ;” and the attendant accordingly conducted him to Chin-san’s house. Mr. Chin-san* was at work in his shop, sawing timber. The attendant said to him, “ Mr. Chin-san, I have brought
 “ you a customer.” Mr. Chin-san, addressing himself to Sung-tun, said,
 “ Sir,

* The annexing Mr. and Mrs. to Chinese names will, no doubt, be objected to by the generality of readers. It may, however, not be amiss to remark, that the translator only inserts them where the text has corresponding epithets of respect.

“ Sir, if you are desirous of looking at
 “ any coffins, I have here some of the
 “ first description from Woo-quen.
 “ Within, also, are some that are cased;
 “ but if you wish to view any that are
 “ already made, walk in and chuse for
 “ yourself.” Sung-tun replied, that he
 wished to look at some that were
 already finished; and Mr. Chin-san,
 pointing to a lot, said, “ These are the
 “ very best; and the price is three tales.”
 Sung-tun, however, could not afford so
 much. The attendant observed, “ This
 “ gentleman is come to purchase a
 “ coffin for the old priest at the mat-
 “ shed; and as it is an act of charity,
 “ you must be a partaker of his bene-
 “ volent intentions by not requiring
 “ an exorbitant price.” Mr. Chin-san
 said, “ as it is an act of charity, I will
 “ not require much; you shall there-
 “ fore have it for one tale six mace,*
 which

* About eleven shillings.

“ which is the prime cost, and I will not
 “ take a mite less.” Sung-tun acknow-
 ledged that price was very fair; and,
 while reflecting, he opened the corner of
 his handkerchief, and took out a piece of
 silver weighing about five or six mace.
 After burning incense that morning, he
 had not above one hundred cash left, so
 that both sums added together were not
 half enough to purchase the coffin. “ I
 “ know how to manage,” thought Sung-
 “ tun. Lew-shuen-tswen’s boat is at the
 “ bridge, which is not far distant;” and
 then, addressing himself to Mr. Chin-
 san, he said, “ I have agreed with you
 “ as to the price of the coffin; I am
 “ only going to a friend to borrow a
 “ trifle, and will return in a few mi-
 “ nutes.” Mr. Chin-san replied, “ Very
 “ well, Sir; I shall rely on your word.”
 The attendant, however, being dis-
 pleased, said angrily, “ Where is your
 “ compassion, Sir? Are you scheming
 “ to

“ to be gone? When you found that
 “ you had not money enough about you,
 “ you should indeed have said so. See
 “ what a concourse of people are pass-
 “ ing in the streets! they all regret the
 “ priest, who, only a fortnight since,
 “ was heard repeating the form of
 “ prayers. But, alas, he is now no
 “ more! Thus,

“ With three inches of breath,* man

“ A thousand plans effects:

“ A morning without, to him all

“ Nature ceases to exist.”

The attendant continued, “ Sir, do
 “ you not hear what they say?—The old
 “ priest is dead, and is now from his earth-
 “ ly mansion, but waits for you to inter
 “ him.” Sung-tun, though he made no
 reply (his mind being agitated), said to
 himself, “ Since I have settled as to the
 “ price of the coffin, I will go to the
 “ bridge,

* Alluding to the length of the windpipe, which,
 during life, is constantly inhaling and respiring.

“ bridge, and should Lew-shuen-tseuen
 “ not be on board, I will sit down and
 “ wait his return. But there is a pro-
 “ verb, that, ‘ when a tradesman obtains
 “ ‘ his price for his goods, he does not
 “ ‘ select his customer.’ Should, there-
 “ fore, another person offer a trifle more
 “ than I have done, the coffin will be
 “ sold, and I shall break my word with
 “ the priest. Well, well !” Sung-tun
 again took out what silver he had, which
 was only one piece, and, on weighing it,
 he exclaimed with surprise, for it proved
 to be a lump of fine silver, which, though
 it appeared small, weighed upwards of
 seven mace. He then gave it to Mr.
 Chin-san, and, taking off his handsome
 long white silk dress, said, “ This gar-
 “ ment I value at one tale and upwards :
 “ should you dislike it at that price, I
 “ will leave it with you in pawn ; but
 “ when I come to redeem it, should it
 “ have been worn in the mean time, a
 “ deduction

“ deduction must be made.” Mr. Chin-san replied, “ I am a liberal minded man, so do not distress yourself :” he however received both the money and the garment. Sung-tun then drew out from his hair a silver hair-pin, weighing about two mace, which he gave to the attendant, saying, “ I will trouble you “ to get this exchanged for copper coin, “ to defray the funeral expences.” Those who were in the shop looking on, said to one another, “ How very distressing “ this is ! The benevolent gentleman “ has succeeded in effecting the most “ difficult part of the business, but the “ lesser still remains ; and we who reside “ here should therefore contribute a little to assist him.” Every one then gave something and went away.

Sung-tun turned himself round, and went again to the mat-shed to look at the old priest, who, indeed, was no more ! tears involuntarily gushed from his eyes, as

as if he were grieving for a near relative. His mind seemed overcast, and his life embittered more than he could account for, nor could he endure to look at the corpse again. When he had left off weeping, he proceeded to Low-mun, but as the passage-vessel had sailed, he called a boat and returned home that day.

His wife, on seeing her husband return in the dark without his upper garment, and with a dejected countenance, exclaimed, "You have been fighting with
 " somebody, make haste and come in
 " that I may learn the particulars." Sung-tun, shaking his head, replied, "It
 " is not worth narrating," and then walked directly to the temple of Füh, hung up the two pairs of Poo-füh and Poo-tae, and worshipped the Deity, by touching the ground with his forehead. He afterwards entered his room and sat down, and having taken tea, began to converse
 respecting

respecting the old priest, and informed his wife of every circumstance.

His wife said to him, "In this affair
 " you have acted just as you should,
 " and there is no occasion for you to
 " distress yourself." Sung-tun, perceiving his wife's prudence, consented, and dispelling his fears, they both made themselves merry.

That night, the husband and wife retired to bed together, and slept till five the next morning. Sung-tun dreamt that he saw the old priest enter his room, bowing and thanking him, saying, "My
 " benefactor,* hitherto you have lived
 " without having children, and the number
 " of your years were to have closed
 " with

* The priests in China being poor, and not allowed to follow any occupation, are supported by the temples, which are frequently well endowed; it is therefore usual for them to salute strangers with "my benefactor," instead of the pronoun "You."

“ with this ; but, as my benefactor’s
 “ heart has proved compassionate and
 “ virtuous, Shang-te (the deity) has de-
 “ creed that half an age shall be added
 “ to the duration of his existence. The
 “ old priest also requests of his benefac-
 “ tor that he may become his son, to
 “ recompense him for his goodness in
 “ providing him a coffin.”

Lew-she had also a dream, in which she saw the golden image of the god Loo-han walk into her room ; and screaming aloud she awoke, and alarmed her husband. They then communicated their dreams to each other, like truth and falsehood, and sighed incessantly. Thus,

Plant the seed of a melon, and then you will obtain a melon :

Plant the seed of a pulse, and then you will obtain a pulse.

The diligent man, who from his heart acts benevolently,

Is self-receiving while self-performing.

D

At

At this time Lew-she conceived, and at the expiration of ten lunar months she bore a son. On account of her dream, in which she had beheld the golden body of the god Loo-han, his surname was Kin,* and his name Sung-kin. It is not necessary to mention how highly delighted the husband and wife now were.

About this time Lew-yew-tsae had a daughter, whose name was Ech-uen. When both the young folks were grown up, proposals were made for their being married, to which Lew-yew-tsae consented, it being the very wish of his heart; but Sung-tun objected to it, because Lew-yew-tsae was a descendant of those who inhabited boats, and not of an ancient respectable family, and though he did not say so, yet this was an insurmountable objection.

When

* *Kin* signifies *gold*, hence he is termed the golden or precious person.

When Sung-kin was only six years of age, his father Sung-tun was taken ill, and much to be regretted he died ! There is an old saying that “ the prosperity of
 “ a family depends solely on the life of
 “ the master ; and that the united efforts
 “ of ten females are not to be compared
 “ to those of one man.”

After the death of Sung-tun, Lew-she superintended the affairs of the family, till there happened to be a great dearth. The people of the village hated both the widow and the orphan, as well as her domestics, and Lew-she, perceiving that her income was uncertain, disposed of her houses and land as opportunities offered, and rented a house to dwell in. At first she feigned poverty, but afterwards sat down to live on the wreck of her fortune, which did not last above ten years before she was poor indeed. Lew-she then fell ill, died, and was buried.

Sung-kin, now an helpless orphan, was drove out of the house by the landlord, and had no place to go to. Fortunately for him, from his youth he had learnt the art of writing and accounts, for it so happened, that in his native place there was a Mr. Fan, a man of the literary rank Keu-jin, who was appointed Che-hëen of Soo-chew-foo, in Che-kiang, and was enquiring for a person who could both write and reckon. Somebody informed Sung-kin respecting it, and Mr. Fan desired a servant to introduce him. When he found that Sung-kin was young and of a genteel appearance, he was much pleased, and asked him a number of questions, particularly whether he was well acquainted with the proper and running-hand forms of the character, and with simple and compound arithmetic.

The same day Sung-kin entered upon his office, and received a new suit of clothes ;

clothes ; he sat and eat at the same table with his master, and he was treated very kindly. The prosperous day for embarking at length arrived, and Sung-kin with Mr. Fan, the Che-hëen, went on board a government vessel to proceed to his appointment. Thus,

The sound of the kettle-drum urges the boatmen to row : *

When under a pleasant breeze hoist the swelling sail.

Though Sung-kin was poor, yet he was the descendant of a respectable family ; and being now Mr. Fan's secretary, he would only have lessened and debased himself by associating with the servants,

* It is a prevailing custom with the Chinese seamen, at sun-rise and sun-set, to invoke the gods of the wind and sea by beating the gong and consuming paper offerings. The same custom is also adhered to on setting sail and arriving in port, also when passing a temple by the water-side, or celebrated cliffs

servants, like particles of dust with the rays of the sun, and endured their contempt! The servants despised him on account of his youth; but when they saw his conduct, they were still more embittered against him.

From Kwan-shan the party proceeded by water to Kang-chow, and from thence travelled by land. Here the servants combined together, and complaining to their master, said, “ that boy, Sung-kin, “ who is here as your secretary and to “ attend on your person, ought to be “ diligent and submissive; but is al- “ together ignorant of proper respect. “ Your kind treatment of him, sir, is “ carried to an excess; you sit and eat “ together, which may be tolerated while “ on shipboard, but when you travel by “ land and arrive at the tavern, it will “ be proper, sir, that you command re- “ spect. We have consulted together, “ and think that he should be called “ upon

“ upon to sign an agreement, with a de-
 “ scription of his person, that when he
 “ enters on his office he may not pre-
 “ sume to be careless or remiss.”

Mr. Fan, the Keu-jin, was an easy pliable gentleman, and relying on what they said, called Sung-kin into the cabin, and desired him to sign the agreement with a description of his person. But Sung-kin would not, though urged repeatedly ; at which Mr. Fan became enraged, and ordered the servants to strip him of his clothes and turn him out of the vessel. These men instantly seized hold of him, and stripping him of every article except a single garment, drove him on shore.

An hour had elapsed before Sung-kin recovered from his fright, when the only object he perceived was the sedan chair with the horses, waiting for Mr. Fan, the Che-hëen, to proceed on his journey. He refrained from weeping, and turning himself

himself round, went away. Not having any thing of value about him, yet being exceedingly hungry, he could do no less than imitate the two ancient worthies.

Woo-seung, when poor and distressed at Woomun, played on his reed from door to door.*

Han-yŭh,

* Woo-seung was son of Wooto, minister to Ping-wang, king of the state Tsoo. Ping-wang having seized the espoused wife of his son, caused him to be put to death; but apprehending that Woo-to would revenge his son's death, ordered him and his two sons to be executed. Woo-seung, in disguise, fled from state to state, till he came to Woo, where he expected to have seen Prince Kek-wang; but that prince had not returned from the field of battle. Woo-seung waited his return, and in the mean time played on his reed to support himself. There happened to be a person who knew him, and the king being soon made acquainted with his circumstances, sent his coach and invited him to court. When he had made the necessary inquiries he appointed him prime minister of state, and afterwards allowed him troops to revenge the death of his father and brother.

Han-yŭh, while young and hungry, refused not to be relieved by a boat-woman.*

During the day time Sung-kin remained in the streets begging, but at night retired to an old temple. He still however retained a superiority. Being the son of a respectable family, though exceedingly reduced in circumstances, he yet possessed three parts of their breath and bone, and would not follow the practice of those street beggars, who fall

* It is said that Han-yŭh was of poor parentage, and when young, was remarkably fond of wearing a sword by his side. At one time, when fishing without the city, a woman who resided on the water offered him some rice to eat. Han-yŭh, on receiving it, said, "I must, some time or another, handsomely reward you for your kindness." The woman tauntingly replied, "I bestow it on you, my prince, out of compassion, why should I expect a reward!" When Han-yŭh was appointed king of the state Tsoo, he recollected the kindness of this woman, and having sent for her, rewarded her with a thousand pieces of gold.

fall down on their knees and use servile expressions without fear or shame. If he obtained alms, he made use of it ; if not, he endured hunger patiently. Sometimes he had a meal, and sometimes he went without one for several days together ; till at length he became reduced to an emaciated and sallow appearance, retaining nothing of his former cheerfulness. Thus,

The falling showers fade the blooming flower,
and the grass by hoar frost is nipt of its verdant hue.

Autumn had now arrived, and the northerly winds were hastening on the cold, when unexpectedly there was a heavy fall of rain. Sung-kin had consumed all his food ; and having only a single garment to keep himself warm, he remained at the temple belonging to the new custom-house, experiencing both hunger and cold, unable to go out on account of the rain, which commenced at seven
in

in the morning and continued till noon, when it cleared up. Sung-kin then taking his girdle and binding it tight round him, walked out of the temple, but had not proceeded many steps before he met a person, on whom as soon as he glanced an eye he perceived that it was his father Sung-tun's most intimate friend, Lew - yew - tsae, whose surname was Shunt-seuen. Sung-kin had not resolution to look at his father of the eastern river, therefore, to avoid being noticed, he held down his head, with his eyes fixed on the ground, and walked on. But Lew-yew-stae had already observed him, and coming behind stopped him with his hand, saying, "Are you not Master Sung? and how happens it that you are in this condition?"

Sung-kin, joining his hands together, while tears streamed from his eyes, replied, "My garment is such that I cannot presume to pay my respects, yet
 " as

“ as you, venerable uncle, have conde-
 “ scended to inquire of me, I will ac-
 “ quaint you with the particulars.” He
 then recounted Mr. Fan, the Che-hëen’s
 improper conduct, and informed him of
 every circumstance.

Mr. Lew said “ Compassion is natu-
 “ ral, and all men possess it. You shall
 “ go with me on board my ship, and in
 “ return for your labour I will clothe
 “ and feed you.” Sung-kin, kneeling
 down, replied, “ If you, venerable uncle,
 “ will give me employment, I will serve
 “ you as faithfully as if you were my
 “ restored father or mother.”

Mr. Lew then conducted Sung-kin
 down to the water side, but went on board
 first to inform his wife of the circum-
 stance. Mrs. Lew said, “ Such an ar-
 “ rangement will be advantageous to
 “ both, and is certainly most desirable.”
 Mrs. Lew, from the head of the vessel,
 beckoned to Sung-kin to come on board,
 and

and taking from his own person an old garment told him to wear it, and then led him into the cabin to see Mrs. Lew-she. Her daughter Ech-uen was standing by her mother's side, to whom Sung-kin also paid his respects, and afterwards went on deck. Mr. Lew desired his wife to give Master Sung some rice to eat: she replied, "there is some but it is cold." Upon which Ech-uen observed, "there is hot tea in the kettle," and taking a cup she filled it. Mrs. Lew next went to the cook's birth, and took from the cupboard some pickles which she gave to Sung-kin, saying, "Master Sung, we who live on board a trading vessel are not so comfortably situated as those who inhabit houses, but if you can eat a little, though it is not so handsomely served up, it will be agreeable." Sung-kin accepted it. Mr. Lew perceiving a little mist falling, called to his daughter to

take the old hat from abaft the cabin and to give it to Master Sung to wear ; but when Ech-uen took hold of the hat she perceived that it was rent on one side, and hastily drawing a needle and thread from her head dress she sewed up the rent, and threw the hat on the covering of the vessel, calling to him, saying, “ take the hat and wear it.” Sung-kin put the old hat on his head, mixed the hot tea with the cold rice, and eat it.

Mr. Lew then desired him to put every thing in its place, and squab the deck, as he was going on shore to see a gentleman, and would not return before it was late. Nothing further occurred that evening, but next morning when Mr. Lew arose, he saw Sung-kin sitting idle at the head of the vessel ; he thought, within himself, that it was not usual for new-comers to behave so, he therefore angrily said to him, “ Boy ! “ you eat my rice and wear my clothes, “ and

“and yet are lazy! come! twist this
 “cord; work that rope; and put those
 “articles in their place. Why are you
 “sitting idle?” Sung-kin hastily re-
 plied, “Whatever you order shall be
 “done; I willingly obey your com-
 “mands.”

Mr. Lew then took a bundle of the
 rind of a tree, and giving it to Sung-
 kin, shewed him how to work it. Thus,

When at the low pentice of another person's
 house,

How would you enter without first bending the
 head?*

Sung-kin was actively employed from
 morning to night, and would not be idle.

As

* The homely allusion in these two lines to the
 folly of the weak contending with the ambitious,
 or of the humble opposing the views of the haughty,
 shews, in a great measure, the natural disposition
 of the Chinese, who are fond of drawing their
 comparisons from circumstances of common occur-
 rence.

As he understood book-keeping, whatever goods were taken on board or delivered out, were entered into the ship's book without the least error ; and when other vessels were transacting business, he was frequently requested to take the swanpan on board, and to make out their accounts. Every body loved and respected him, and would boastingly say, " Master Sung is very kind, and though " young he is clever."

Mr. and Mrs. Lew finding that he rendered himself useful, and was diligent, not only treated him with kind looks, but supplied him with good clothes and food, took particular notice of him, and in the presence of strangers acknowledged him to be their nephew. Sung-kin was pleased with their conduct towards him ; and being comfortably situated, he regained his former comely appearance, so that the boat people were all delighted to see him.

Tim

Time had flown with the rapidity of an arrow, and ere they were aware of it two years and upwards had elapsed. When Mr. Lew one day was reflecting that himself and his wife were both advancing in years, and that he had yet to seek a husband for their only daughter, on whom she might depend through life, such a person as Master Sung appeared to him best suited to the purpose, but he did not know how it would accord with his wife's ideas. The same evening, when taking wine with his wife, and half intoxicated, and his daughter Ech-uen standing by his side, Mr. Lew, pointing to her, observed to his spouse, "Ech-uen is now of age, but as yet she has no one to depend on, What is to be done?" Mrs. Lew replied, "That is an important affair in which we are both interested when advanced in years. Why have you not been more diligent about it?" Mr. Lew said

said, "it has daily occupied my thoughts,
 " but it is difficult to select a person ex-
 " actly to one's mind, like Master Sung
 " on board our vessel ; a person of busi-
 " ness and a man of talent : from among
 " a thousand we could not select his
 " equal." Mrs. Lew replied, " Why
 " then do you not promise her in mar-
 " riage to Master Sung ?" Mr. Lew
 said, ironically, " Ma-ma,* what do
 " you mean ? he has neither house nor
 " the means of support, but relies solely
 " on us for his maintenance, and does
 " not possess a single farthing. Would
 " it be proper, therefore, to give our
 " daughter to him in marriage ?"

Mrs. Lew replied, " Master Sung is
 " the son of a person who has filled a
 " public situation, and is also the son
 " of your deceased friend. When he
 " was

* *Ma-ma* seems to denote a familiar expres-
 sion for *Mother*, used by the husband to his wife.

“ was living, proposals were made for
 “ their marriage, as you must remem-
 “ ber. Although exceedingly reduced
 “ in circumstances, he is a clever man,
 “ and can reckon and keep accounts ;—
 “ call him, therefore, that he may be
 “ our son-in-law ; we shall not dis-
 “ grace our family by it, and when we
 “ are both old, shall have some one to
 “ support us.” Mr. Lew said, “ Ma-
 “ ma, is this your determination ?” Mrs.
 Lew asked, “ Why should it be other-
 “ wise ?” Mr. Lew replied, “ As that
 “ is the case, very well.”

Lew-yew-tsae, it seems, lived in fear of
 his wife ; he had long fixed his mind on
 Sung-kin, but was apprehensive that she
 would not consent ; now, therefore, that
 he found Ma-ma desired such a union,
 he was exceedingly delighted, and in the
 presence of his wife called Sung-kin in,
 and promised him his daughter in mar-
 riage.

Sung-kin

Sung-kin at first modestly declined the offer ; but when he discovered the good intentions of Mr. Lew and his wife, and their not requiring of him to spend a farthing, he could not do otherwise than comply with their wishes.

Mr. Lew went to the astrologers and selected from the calendar a propitious day for celebrating the nuptials ; he afterwards returned to his wife, and then proceeded with his vessel to Kwan-shan. The first thing he attended to, was to cap* Master Sung. He had a handsome silk

* The custom of capping, with the Chinese, answers to the marriage license and bands in Europe. The ceremony is performed generally in the morning of the day on which the marriage takes place in the evening. On this occasion the friends and relatives are invited, with a respectable person who presides. The bridegroom is seated, when the president loosens his hair and plaits it up again, during which time he discourses on the felicity of the mar-

silk dress made for him : every thing that he wore was new, cap, stockings, and shoes ; and when equipped, Sung-kin made a handsome appearance,

Though he possessed not the extraordinary abilities of Tsze-kéen,*

In
riage state, and that great happiness and wealth result from it. Having plaited his hair, he puts a particular cap, made for the purpose, on his head, and wishes him joy. The day is spent in convivial mirth. The bride has a similar ceremony performed. Her hair, which before hung over her forehead, is turned back and fastened up with pins, &c. on the back part of her head.

* Tsze-kéen was son of the famous Tsauot-saou, and possessed an extraordinary talent for writing themes and essays. Tseay-ling-hwan, a cotemporary, excelled all the literati of Yanghea, in the same exercise. The literati of Keang-hea could not be compared to him, but he was proud and conceited. When speaking of the entire talents of the empire, he computed them at ten, and affirmed that he possessed one talent ; the literati of the
nation

In person he far surpassed the appearance of Fan-gan.*

Mrs. Lew also prepared articles of wearing apparel and ornaments for her daughter. The happy day arrived. The relations and friends of both families were invited to the wedding, and a splendid feast was prepared. In the evening Sungkin came on board, and was introduced to his bride.† On the following day nation united, another; but that Tsze-kéen possessed eight talents.‡

* Fan-gan, who lived during the Tsin dynasty, was considered a remarkably handsome person, and was much beloved by the ladies. It is said, that when he went from Lō-yang, to exercise in archery, the ladies used to take fruit and throw at him as he passed till they had filled his carriage.

† It is usual for the bride to be carried to the house

‡ In the original from which this note is taken, *one shih*, or ten tow (a certain measure of grain), occurs instead of ten talents.

day all their relations and friends came to congratulate them on their marriage, and for three successive days were feasted and made themselves merry.

When Sung-kin was married, it is unnecessary to remark that great affection subsisted between him and his wife. They continued to trade with their vessel, and every day seemed to surpass the former in prosperity.

Time flies like an arrow, and ere they were aware, a year and two months elapsed, when Ech-uen bore him a daughter. The husband and wife loved it more than gold, and each nursed it in turn.

After a year or better, the child fell ill with the small pox, and medical aid was called in, but without effect, for it died
house or vessel of the bridegroom ; but in the present case the custom is reversed, as Sung-kin had not a vessel of his own to receive her.

died on the twelfth morning of its illness. Sung-kin wept and lamented his lovely daughter till his spirits were broken, which brought on a consumption. In the morning he complained of the cold, in the evening of the heat; his appetite failed him, and he daily ate less and less, till his flesh was wasted away and his bones became visible, and he was incapable of doing the least thing.

Mr. and Mrs. Lew at first entertained a hope that he would soon recover, for they had enquired by divination respecting him. But now a year and better elapsed without his disease abating; indeed it had rather increased, so that he resembled a ghost more than a living creature. He could neither attend to accounts or writing, and to look at him was as distressing as if a nail had entered one's eye. Better that he were dead and released from his miserable state; but that was not to be.

The

The old people repented incessantly his marrying their daughter, and reproached each till they were both enraged. They had hoped to have in their old age a son to depend on ; but now, judging from his countenance, he was neither dead nor alive, but resembled a poisonous serpent entwined round a corpse, which was unable to cast it off. “ In giving him our handsome daughter,” said they, “ we have wronged her of her future support, and have acted very wrong. We must devise some scheme for ridding ourselves of this incumbrance : our daughter may then be married to some handsome person, and ever again have our minds at rest.”

The old folks consulted together for a long time, and at last determined on a plan ; but their daughter was kept entirely ignorant of it. They merely told

F

her,

her, that they had some business to the north of the Keang, and were going there with their vessel. As they were proceeding to Woo-ke in Se-chow, they came to an uninhabited place, where they saw a lonely mountain, and every thing bore a solitary aspect. At a distance was heard the flowing of water, but no trace of any human foot was to be perceived, either on the sand or on the beach.

The wind being rather contrary that day, Mr. Lew, agreeable to his determination, took the helm, and steering in an opposite direction, ran the vessel on the sand, where she stuck fast. He then called Sung-kin to shove her off, but he was not able. Mr. Lew railing at him, said, “ You consumptive devil, since
 “ you have not sufficient strength to
 “ serve on board, go on shore, cut a
 “ little fire-wood, and bring it to burn,
 “ that

“ that we may avoid purchasing at the
“ city.”

Sung-kin, though afraid, took the hook, and binding his girdle tight round him, went on shore, and proceeded into the thickest part of the wood, where though there were trees in abundance, yet strength was required to fell them, he therefore gathered some withered branches and cut a few brambles. He then pulled up a rattan and bound what he had gathered into two large bundles, but still not having strength enough to carry them, it occurred to him to take another rattan, and form the two bundles into one, leaving out one end of the rattan, so as to enable him to drag it along, just as an herdsman pulls along a cow. After walking for a while, he recollected that he had left the hook behind him on the ground ; he therefore returned, and having got it, stuck it into

the wood, and then dragged the bundle slowly down to the beach, where the boat had anchored, but he could not find the vessel. Nothing was to be seen but the beach and river as far as the eye could reach. Sung-kin wandered along by the edge of the river in search of the vessel, but could not discover the least shadow or trace of her. While looking out he saw the sun setting in the west, and then concluded that his father-in-law had forsook him. In such a predicament what could he do? There is no road whereby one can ascend to heaven, nor a door by which one can enter the earth. Giving vent to the anguish of his soul, he cried aloud till his strength was exhausted, and then fell senseless on the ground. After laying about an hour in that state he recovered again, when to his astonishment he perceived on the beach an old priest, who, as he drew near,

near, rested himself on his staff, and enquiring, said, "Benefactor and companion, how came you here? This is not a place where you can reside." Sung-kin arose immediately, paid his respects, and after informing the priest how his father-in-law had deserted him, and that he was now destitute of an habitation, begged that he would befriend him, and preserve his life. The old priest said, "My mat shed is not far distant, you can remain with me for the present, and afterwards we will do what is proper." Sung-kin thanked him hastily, and followed him. When they had walked about a quarter of a mile they arrived at the mat shed. The old priest then took a steel and flint and struck light, boiled a little gruel, and gave it to Sung-kin, again asking him, "How was it, my benefactor, that you and your father-in-law were at variance?"

“ance? I am desirous of hearing the
 “particulars.” Sung-kin informed him
 of every circumstance, from the time he
 was received on board the vessel till he
 was taken ill. The old priest enquired,
 “Does my much esteemed benefactor
 “cherish animosity towards his father-
 “in-law?” Sung-kin replied, “At first
 “when I solicited his charity, he was
 “kind, for he both received and nou-
 “rished me, and afterwards gave me
 “his daughter in marriage; but seeing
 “that I am dangerously ill, and at the
 “point of death, he has deserted me;
 “yet wherefore should I dare cherish
 “animosity towards him?” The old
 priest said, “The sentiment I have heard
 “my son express, is the language of
 “a virtuous and liberal-minded man.
 “Your disease, sir, is owing to your
 “wounded spirits, and it is not in the
 “power of medicine to restore you;
 “but

“ but if your mind be divested of anxiety you may recover. Have you hitherto observed the rules* prescribed by Füh, and repeated his prayers?”

Sung-kin replied, “ That he had not.”

The old priest then drew from his sleeve a volume, and presenting it, said, “ This is the King-kang-pwan-gö, or book of prayers, sealed with the heart of Füh.”

The old priest assured his benefactor, that if he daily repeated a section, he would be relieved from all depraved thoughts, and that instead of enduring affliction, he would enjoy long life and possess unlimited wealth.

It appears that Sung-kin was the old priest at the ladies temple at Chin-chow metamorphosed. In his former existence

* The chief of these are, not to kill, taken in its full sense; not to steal or rob; not to practice lewdness; not to speak what is untrue; not to drink wine.

ence he had repeated this book of prayers, and now, when he glanced over a section, he was able to rehearse it from memory, which was owing to his former existence not having terminated.

Sung-kin sat down with the old priest to worship. They closed their eyes and repeated their prayers till nearly daylight the next morning, but inadvertently Sung-kin fell asleep. When he awoke, he found himself sitting on some grass, but could not discover the mat-shed nor the old priest. To his surprise, however, the book of prayers was in his bosom, and on opening the volume he was able to rehearse the whole of it. Sung-kin could not but consider this as a very extraordinary circumstance. He now went to a pond of water, washed his mouth, and repeated a prayer to the god Kin-lang, when he found his grief gradually leave him, and in an instant his

his debilitated frame become strong. He then knew that the holy priest was providentially sent to rescue him, on account of his former virtue, and looking up towards Heaven, he bowed, and sincerely thanked Lung, (the god of Heaven) for his recovery.

Nevertheless Sung-kin was still as unsettled as a blade of grass on the surface of the ocean ; not knowing where to rest, he wandered about at random, but soon became hungry, when casting his eyes towards a wood on the hill which lay before him, he thought he saw something that resembled a house, and under his present circumstances not being able to refrain from following his former habit, he proceeded to the hill with an intention of begging.

In the next part we shall learn how Master Sung, in the midst of his adversity, became fortunate, and how his distress

distress was succeeded by happiness.

Thus,

When you have arrived at the end of a road,
still another opens :

When the waters fail, the springs break forth
afresh.

THE
AFFECTIONATE PAIR.

PART II.

WHEN Sung-kin arrived at the hill which lay before him, he could not discover any habitation, but found some spikes and lances stuck in the ground, which greatly surprised him. On taking courage he proceeded forward and came to an old ruinous temple, within which were eight large chests, locked and sealed, and strewed over with branches of fir tree. Sung-kin as soon as he perceived the chests, concluded that they contained some rich plunder, and that the planting spears and lances about them was intended

tended to deter people from entering the place. Although he was ignorant how they came there he resolved to take them away, and for that purpose devised the following plan. Having pulled off some branches of fir tree, he stuck them into the ground as he went, to mark the road, walked cautiously along till he got out of the wood, and then proceeded directly to the shore, which was a lucky circumstance, for there happened at that time to be a large vessel anchored by the beach, which through rough weather had damaged her helm, and the people were repairing it. Sung-kin pretended to be greatly agitated, and calling to the men on board, said, " I am Tsëen-kin
" of Shen-se, and was accompanying
" my uncle to Ho-quang on business, in
" passing this place we were beset by
" robbers, who murdered my uncle. I
" told them I was his footman, had been
" ill for a long time, and begged of
" them

“ them to spare my life. The thieves de-
 “ livered me in charge to one of the men,
 “ and we were both sent to the temple
 “ to take care of the plunder, while they
 “ dispersed in different directions. Hea-
 “ ven has been propitious to me in re-
 “ moving my keeper, for last night he
 “ was bitten by a poisonous serpent and
 “ died ; and I have thus made my es-
 “ cape ; which is the more fortunate, as
 “ you can take me away.” The boat-
 men listened to what he said, but did
 not implicitly believe him. Sung-kin
 farther informed them, “ I saw the eight
 “ chests in the temple which contain
 “ the whole property of my family, and
 “ the place is not far distant. I request
 “ therefore that several of your men
 “ may come on shore and fetch the
 “ chests on board, and for your trouble
 “ I will give you one with many thanks
 “ But you must make haste, for it is a
 “ thousand to one but the thieves will
 G “ return

“ return, and it will then be impossible
 “ to accomplish this business without
 “ great risk.”

People will go in search of wealth even to the distance of a thousand le. When the sailors heard that there were eight chests of goods, one and all were highly delighted, and anxious to set out immediately. They selected sixteen of their strongest men, prepared eight pairs of slings with bamboos, and followed Sung-kin till he reached the temple where they really beheld the eight chests, but as they were very heavy it required two men to carry each, so it was therefore fortunate that they had brought eight bamboos with them. Sung-kin pulled up the spears and lances, and concealed them in the long grass ; the eight chests were conveyed on board the vessel, and the helm being repaired, the boatmen asked Sung-kin where he wished to go? Sung-kin replied, “ I am desirous of going to
 “ Nan-king,

“Nan-king, my native city.” The boatmen said, “Our vessel is going direct to Kwa-chow, which is fortunate, as it is convenient for both parties.” They then set sail, and having proceeded about fifty le, they stopped. Here all the men came and paid their respects to the Shen-se gentleman, and those who had money contributed towards purchasing a little food and wine, which they partook of together, to recruit themselves.

Next day, having a strong westerly wind, they hoisted the sail, and shortly after arrived and anchored at Kwa-chow. Now from Kwa-chow to Nan-king it is only ten le across the river. Sung-kin called a ferry-boat, selected seven of the heaviest chests and put them on board. He then presented one to the boatmen, who received it with expressions of gratitude: they all assisted to open it without saying a word, and divided the contents among themselves.

When Sung-kin's boat reached the custom-house, he took lodgings, sent for a smith to pick the locks, and on opening the chests found that they were filled with gold, pearls, diamonds, and other precious articles.

This plunder, it is supposed, had been accumulating for many years, and was not taken from one family or seized at one time.

Sung-kin at first only took the contents of one of the chests to market, and obtained for it several thousand pieces of gold. Apprehending, however, that the purchaser had made a mistake as to its value, he removed his lodgings into the city, where he bought slaves to wait on him, arrayed himself in rich attire, and lived in an elegant style. From the other six chests he selected the more elegant articles, which he retained, and disposed of the remainder for many thousand pieces of gold. He then purchased
a piece

a piece of land within the city gate of Nan-king, where he built a stately mansion, with summer-houses and gardens attached ; and furnished it elegantly with every necessary article.

In the front of his house he opened a pawn-broker's shop, and possessed land in many places. He kept a number of servants to wait on him at home, and ten who managed his affairs abroad ; besides which, he had four handsome footmen to attend on him wherever he went. The whole city was filled with his fame, and bestowed on him the appellation of 'Squire Tsëen. When he went out, he either rode in his carriage or on horseback ; and when he returned, he was surrounded with every thing that was exquisite.

It is an old saying, that “ those who
“ dwell at their ease change their na-
“ ture, and those who live luxuriously
“ change their shape.”

Sung-kin was now exceeding wealthy, robust in his person, and of a plump handsome appearance, retaining nothing of his former meagre appearance. Thus,

When men's affairs take a prosperous change,
they are lively and sprightly ;

And the moon, when she reaches the autumnal
solstice, shines with resplendent lustre.

THE

AFFECTIONATE PAIR.

PART III.

WE shall now relate what befel Ech-uen.—When she heard her father desire Sung-kin to go on shore and cut wood, she thought within herself, that her father could not discern that her husband was sick, or he would not have called to him for that purpose ; she was therefore desirous of telling Sung-kin not to go, but feared to oppose her father's injunctions. While, however, she was considering how to act, she saw her father hastily shove off the vessel, and taking hold of the helm, turn the head of the vessel,

vessel, and set sail. Ech-uen being much alarmed, cried out, " Father ! father ! my husband is on shore, why do you leave it ?" Her mother with a disdainful air, said, " Who is your husband ? that consumptive wretch ! can you still bestow a thought upon him ?" Ech-uen, alarmed and in tears, exclaimed, " Father ! mother ! what are you talking of !" Mrs. Lew then told her, " Your father, seeing that Sung-kin is sick, and past recovery, is afraid that you will be infected by him, and has devised a plan to rid you of that diseased senseless creature." Ech-uen was convulsed with fear, and tears flowed from her eyes as water from a spring. She hastily ran out of the cabin, and seized a rope to let down the sail, with an intention of turning the vessel ; but her mother caught hold of her as with the grasp of death, and dragged her again into the cabin. Ech-uen, beating her

her breast and stamping her feet, cried aloud, and called on heaven and earth to bring back her dear Sung.

During this conflict, the wind and tide being favorable, the vessel had sailed several miles, when Mr. Lew entered the cabin, and thus admonished his daughter : “ My child, listen to a word of advice from me. Married ladies have a saying, that ‘ an unhappy union is ‘ an age of misery.’ Your husband’s disease will sooner or later cause his death ; and those about us wish the relationship to be broken off ; is it not your desire also ? The sooner you are separated the better, then all will go on well ; and you, the pure spring,* will avoid being contaminated by him. Wait, and I will select for you a good husband,

* *Chu-en*, which forms part of *Ech-uen’s* name, signifies *spring* ; hence he styles her “ *The pure spring.*”

“ husband, who shall remain with you
 “ during life. Give over, therefore,
 “ thinking further about him.”

Ech-uen replied, “ Father, how are
 “ you acting ? the whole is contrary to
 “ justice and benevolence, and you are
 “ violating the principles of heaven.
 “ My marriage with Sung-kin was the
 “ choice of both my parents, and hence
 “ we became husband and wife, the
 “ same to live and the same to die.
 “ How can we then repent and change ?
 “ Should his sickness last even to his
 “ death, still we ought to wait his vir-
 “ tuous end. How can you endure the
 “ thought of deserting him on an unin-
 “ habited island ? My dear Sung will
 “ die on my account, and I, most as-
 “ suredly, will not live without him ! Fa-
 “ ther, if you can pity your child, quick-
 “ ly turn the vessel, and stem the current
 “ in search of my dear Sung : should
 “ you bring him back, you will thereby
 “ avoid

“ avoid the reproach of your neighbours.”

Mr. Lew said, “ When the consumptive wretch could not find the vessel, he no doubt turned himself round and went to some other place in quest of food, what, therefore, shall we gain by seeking him ! As we are still sailing with wind and tide, and have already gone the distance of a hundred le,— is it not better that we continue to proceed with the stream, than labour against it ? I advise you to compose your mind, and all will be well.”

Ech-uen, seeing that her father would not consent, wept and screamed aloud, and rushing out of the cabin, attempted to throw herself into the water, but fortunately Mrs. Lew caught hold of her, and prevented it. Ech-uen, however, still vowed that she would put an end to her existence, and wept incessantly.

The

The old people did not imagine that their daughter would thus remain firm to her determination. How much they were to be pitied! They watched by her during the whole night, and next morning, in compliance with her wish, tacked the vessel about, but the wind and tide being both contrary, they were tossed about the whole day without making one half the distance. Ech-uen wept and wailed the whole night, so they were unable to take the least rest. On the third day however, about four o'clock in the afternoon, they reached the place where they had first anchored.

Ech-uen went on shore with her father, in search of her husband. When she beheld on the sand the two bundles of wood in confusion, and a hook laying by it, which she knew to be the one belonging to the vessel, she exclaimed, " This is the wood which my dear Sung brought,

brought, — it remains, but he is no more !” This reflection added to her grief ; yet she would not believe that he was dead, and therefore determined on going further in search of him. Her father accompanied her wherever she went. After walking a long time, without discovering the print of any human foot, and perceiving that it was dark among the trees, and the hill still extensive, Mr. Lew advised her to return on board the vessel, where she again wept the whole night. On the fourth morning, while it was yet dark, Ech-uen called to her father to accompany her on shore in search of her husband, and they went over the whole island, but were unable to find the least shadow, or hear any sound of him. She wept the whole of the time till she returned on board. While reflecting, she said, “ In this desert place
 “ who could take care of my husband,
 “ or where could he beg food ? being
 H “ ill,

“ ill, and unable to walk, he no doubt
 “ took the hook and threw it on the
 “ sand, and then plunged into the water
 “ and made away with himself.” After
 shedding tears for a while, and looking
 stedfastly at the river, she again attempt-
 ed to throw herself into it, but Mr. Lew
 prevented her. Ech-uen then said, “ Fa-
 “ ther and mother, you may nourish my
 “ person, but you are incapable of nou-
 “ rishing my mind. Your child’s sole
 “ desire is death, and better let me now
 “ die that I may again behold my dear
 “ Sung’s face.”

The old people, seeing the exceeding
 grief of their daughter, were at a loss
 how to act. Calling to her, they said,
 “ Dear child, as your father and mother
 “ have done wrong, and their scheme
 “ has failed, they are aware of their er-
 “ ror, yet repentance will avail nothing.
 “ You must have pity on us, who are
 “ old, for as you are our only offspring,
 “ should

“ should you die, we shall both, during
 “ the remainder of our days, experience
 “ the greatest distress. We beg that
 “ our daughter will pardon her father
 “ and mother’s crime, and be of a for-
 “ giving disposition. Your father will
 “ write an advertisement, and cause it
 “ to be stuck up at the quays, and in
 “ every public place. Should Sung-kin
 “ be alive, when he sees it he will deter-
 “ mine on returning ; but should three
 “ months elapse, without our obtaining
 “ any news of him, you may then go
 “ into mourning, and pray for the felici-
 “ ty of your husband, and your father
 “ will liberally defray the expense.”

Ech-uen again wept, and thanking him,
 said, “ If you will do so, your daughter
 “ will die in peace.” Mr. Lew then
 wrote an advertisement, and caused it to
 be pasted up at the quays, and against
 the public walls.

Three months having elapsed without receiving the least intelligence, Ech-uen said, “My husband is indeed dead,—he is “no more!” She went into deep mourning, and wore garments of hemp;—and her hair was combed loose about her shoulders. She set up his tablet, and presented offerings to it. Nine priests* were

* The priests of China are not in high repute among the Chinese themselves, but are generally considered an indolent dirty class of people. Yet at different periods they have had literary men among them, as they abound with prayers and religious works. Kae-taou and Kwuy-hew, in consideration of their talents and virtues, were requested by an emperor of the Tang and Sung dynasties, to leave the priesthood and devote themselves to affairs of state. Notwithstanding these two literary characters, the priests are invariably spoken against, and the author of the *Ze-wo-tsae-tsze*, a Chinese work of some note, in twenty volumes, has appropriated several volumes of his work to depreciate the priests of China. One of his heroes is a priest, and

were sent for to offer up prayers night and morning, for three successive days. She took her ear-rings and pin from her head dress, and gave them to the priests, that they might continue to pray for the happiness of her deceased husband.

Mr. and Mrs. Lew now loved their daughter more than ever, and would not oppose her in the least. They endured the clamour of the priests for several days, when it ceased.*

H 3

Ech-uen

and though not to be compared with “ The Dominican” as to the nature of his intrigues and deceptive arts; yet as to the number of his projects and enterprizes, may stand in competition with him.

* It is usual, on such occasions, for the priests to be in a separate apartment from the corpse where the offerings are arranged; after lighting incense and blessing the various offerings, which they do by touching them with their hands, they set cross-legged on a chair or stool, and commence chaunting their prayers in an audible voice, occasionally attended

Ech-uen continued to weep at five in the morning and at dark in the evening. When the neighbouring boat-people heard of her incessant grief, they deputed a person to enquire the cause, that stranger's might be informed of the circumstance ;—there were none of them but regretted Master Sung, and pitied Mr. Lew's daughter. Ech-uen wept for her husband full six months, when she ceased grieving.

Mr. Lew addressing himself to Oma (his wife,) said, “ Our daughter has not
 “ wept for these several days, her affec-
 “ tions are gradually abating. It would
 “ be
 attended by the clashing of a pair of cymbals ; during which time they make a number of signs with their hands, to avoid profaning the names of their deities. The senior priest holds a small bell in his hand, which he is constantly ringing. As they draw to the close of the service they repeat it very quick. They are generally about two hours engaged in reading prayers.

“ be well to advise her to marry again,
 “ that she may not depend on us old
 “ people for supporting a widow daugh-
 “ ter. How are we able to protect
 “ her?”

Mrs. Lew said, “ My dear, you are
 “ perfectly right. I am only apprehen-
 “ sive that our daughter will not con-
 “ sent. We must only slightly advise
 “ her at present, and again when a
 “ month or so has elapsed.”

On the 24th of the twelfth moon,
 Mr. Lew returned with his vessel to
 Kwan-shan, to see out the old year.
 While he was enjoying himself with his
 relations, and intoxicated, he took a cup
 of wine, and presenting it to his daugh-
 ter, said, “ Spring is near, I advise you
 “ to lay aside your mourning.” Ech-
 uen replied, “ To mourn for one’s hus-
 “ band, it must be worn during life, how
 “ can I then lay it aside?” Mr. Lew,
 staring at her, exclaimed, “ What! wear
 “ it

“ it during life ? you will wear it if your
 “ father will permit you ; if he will not
 “ permit you to wear it, then you will
 “ not.” Mrs. Lew, perceiving that the
 old man was using harsh expressions,
 interfered, and said, “ Our daughter will
 “ wear it this year, and on old year’s
 “ eve we will have each a basin of ex-
 “ cellent soup and rice, when we will
 “ take down his tablet, and she will
 “ leave off her mourning ; then all will
 “ be right.”

Ech-uen, finding that her father and
 mother could not refrain from scheming,
 began to weep, saying, “ As you both
 “ planned the death of my husband,
 “ and will not now consent to my wear-
 “ ing mourning for him, doubtless you
 “ want me to marry some other person.
 “ How could I dare break my marriage
 “ vow with my dear Sung ! better to
 “ mourn for him and thus die, for most
 “ assuredly I will not forfeit it, and
 “ live.”

“ live.” Mr. Lew, on hearing what she said, became enraged; but his wife scolding him a little, took him by the shoulders, pushed him towards the cabin, and told him to go to sleep. Ech-uen wept over her mourning clothes the whole night.

When the moon had made her circuit, being the 30th of the month, and old year's eve, Ech-uen presented offerings and poured out libations to her deceased husband. After she had wept for a time, her mother advised her to refrain from grieving. They all three poured out libations to her husband, and wept awhile. When her mother again advised her to give over grieving.

They all sat down to their evening rice. When her father and mother perceived that she could not endure the smell of wine (wine being forbidden) they were a little displeased, and said to her, “ My daughter, as you do not
“ wish

“ wish to leave off your mourning,
 “ take a little animal food, What
 “ should hinder it? young people do
 “ not wish to injure their constitution.”
 Ech-uen replied, “ for me, who am not
 “ dead, but merely exist, this bowl of
 “ *jagoon* is quite sufficient.” She then
 returned the plate of meat. Mrs. Lew
 said, “ Since you will abstain from
 “ animal food, take a cup of wine to
 “ dispel your grief.” Ech-uen said,
 “ The smallest drop of wine has not yet
 “ reached the shades of the departed :*
 “ while

* It is a general opinion of the Chinese, that the
 spirits of the deceased descend into Hades, where
 through suffering they atone for their sins, and
 afterwards, many ascend to the mansions of bliss,
 while others are permitted to migrate from body to
 body, and so re-people the world. Presenting
 offerings to one's ancestors and deceased relatives
 is considered a filial duty, and presenting offerings
 to those who have left no issue to discharge this
 duty,

“ while I think of him who is dead,
 “ how could I endure to swallow it.”
 Having thus spoken, being greatly
 affected, she again wept ; and being
 unable to eat her rice, she retired to
 bed.

Mr. and Mrs. Lew, conversing together, said, “ Our daughter keeps firm
 “ her determination, and will not be
 “ moved ; from this time forward we
 “ must not use violent means.” The
 moderns have an ode in praise of Ech-
 uen, thus :

Among the virtuous fair that were firm to their
 marriage vow,

The

duty, or who have died in foreign parts, or have
 met with an untimely death, through the hand of
 an assassin, or through cold or hunger, or disease,
 is considered by the reflecting Chinese an act of
 benevolence, and is esteemed in the same light as
 relieving the poor and distressed. They do not
 affirm whether the spirits partake of what is offered
 or not, but conclude that all such services are pleas-
 ing to the gods.

The boat-girl (who ne'er turned over the historical page ?)

Vowed that she would die, was pure as gold and as firm as a rock.

In the presence of the fair, the boat-girl shall ne'er be ashamed.

THE

AFFECTIONATE PAIR.

PART IV.

WE shall again return to what befell Sung-kin.—When he had resided at Nanking about two years, and had furnished his house in an elegant style, he thought on his father and mother ; and though they had been very cruel towards him, yet his wife was of a gracious disposition, and did not consent to his being deserted, he therefore could not think of marrying another person. He ordered his steward to take charge of his house, and himself took three thousand tales of silver, with four servants and two handsome

some footmen. He hired a vessel and proceeded directly to Kwan-shan in quest of Mr. and Mrs. Lew. The neighbours informed him that they had gone three days before to Ech-ing. Sung-kin laid out the silver in purchasing bales of cloth, and proceeded to Ech-ing, where he stopped at a respectable tavern, and deposited the goods. The next day he went to the mouth of the river in search of Lew's family boat. As he approached, he perceived his wife in the back part of the vessel, in mourning, and he then knew that she had been constant to her marriage vow, which greatly affected him. He returned to the tavern, and addressing himself to Mr. Wang, his landlord, said, "On the river there is a handsome boat-woman, in mourning, I question if the boat does not belong to Lew-shu-en-tseuen, of Kwan-shan, and that this woman is his daughter. I have been a widower

“dower these three years, and am de-
 “sirous that this woman should be my
 “second wife.” He then drew from his
 sleeve ten tales of silver, which he gave
 to Mr. Wang, saying, “You will take
 “this trifle to prepare a little wine, and
 “to invite Mr. Lew to partake of it,
 “when you will make an offer of my
 “marrying his daughter. When we
 “are married I will amply recompense
 “you. Should he ask for wealth, though
 “to the amount of a thousand pieces of
 “gold, I will not object.” Mr. Wang
 took the money, and being pleased,
 went directly on board, and invited Mr.
 Lew to a dinner at the tavern, where a
 great abundance of every thing was pre-
 pared. Mr. Lew was led to the visitor’s
 seat, and being greatly surprised, said,
 “I am only a boat-man, why all this
 “labour and preparation for me? there
 “must be a reason!” Mr. Wang re-
 plied, “When we have each taken two

“ or three cups of wine, we shall be able
 “ to talk about it.” Mr. Lew, whose
 mind was full of doubt, answered, “ If I
 “ am not fully informed respecting it, I
 “ will not presume to take a seat.”
 Mr. Wang then said, “ In the tavern,
 “ there is Tsëen, the 'squire of Shense,
 “ who is exceedingly wealthy : he has
 “ been a widower these three years past,
 “ and is now greatly in love with your
 “ handsome daughter : he desires that
 “ she may be his second wife. On pro-
 “ mise of marriage, he offers to settle on
 “ her a thousand pieces of gold, and I
 “ am requested to make the proposal.
 “ I hope you will see no reason to ob-
 “ ject to such an offer.”

Mr. Lew said, “ For a boat-girl to be
 “ married to a wealthy person, is cer-
 “ tainly most desirable ; but my daugh-
 “ ter is firm to her marriage vow, and
 “ declares that she will rather die than
 “ marry again ; in this affair I cannot
 “ interfere.

“ interfere. As for your feast, too, I do
 “ not wish to touch it, but am desirous
 “ of taking my leave.” Mr. Wang,
 seizing him by the hand, said, “ As this
 “ is prepared by the request of Squire
 “ Tsëen, and I am to preside, and as it
 “ is ready, do not let us object to par-
 “ take of it; though we cannot settle
 “ the affair, we need not depart angry.”

Mr. Lew accordingly took a seat. When they were drinking their wine, Mr. Wang again introduced the squire's request, and said, that what he had mentioned was really true, and hoped when Mr. Lew returned on board, that he would consult on the subject. When Mr. Lew recollected that his daughter had several times attempted to throw herself into the water, and destroy herself, he only shook his head, without uttering a word. When the wine was removed, they departed.

Mr. Wang returned home, and told what Mr. Lew had said, which he repeated verbatim to the 'Squire. Sung-kin was then still further assured that his wife was firm and steadfast to her vow. Addressing himself to Mr. Wang, he said, "Well, well, as he will not give his consent, I wish to borrow his vessel to convey some goods up the river, to dispose of: though it is difficult to say, whether he will not object to that also." Mr. Wang replied, "The boats of the empire are for the use of the gentlemen of the empire: it is unnecessary to solicit it, you must give an order." Mr. Wang went immediately to Mr. Lew and spoke to him about hiring his vessel, which Mr. Lew consented to.

Sung-kin ordered his servants to take his luggage first on board: the goods were to remain on shore, but to be sent
early

early in the morning. Sung-kin dressed himself in a handsome silk dress, and wore a fur cap : his footmen wore green liveries and carried in their hands a censer of incense.

Mr. Lew and his wife, as they saw him approach, concluded that he was 'Squire Tsëen, of Shense, and did not give themselves further trouble to inquire about him ; in which respect the husband and wife differed greatly from other people. Echuen was at that time espying him from the back part of the cabin, and though she could not dare believe that he was her husband, yet, while thinking on him, she started, and said, he resembled him in seven or eight tenths !

As soon as 'Squire Tsëen was on board, she observed him come towards the cabin, and heard him say, " I am
 " hungry and want some rice to eat ;
 " if it be cold, take a little warm tea
 " and

“ and mix with it, that will do.” Echuen then became more confirmed in her surmises. ‘Squire Tsëen, next scolding his servants, again, said, “ You “ boys! you eat my rice and wear my “ clothes, and yet are idle! Come, “ twist this cord, work that rope, and “ put those things in their places; why “ do you set idle?” These were the expressions that had been addressed to Master Sung when he first came on board the vessel, Mr. Lew ordered every thing to be done accordingly. When Echuen heard what passed she was still further confirmed. In a few seconds Mr. Lew himself presented tea to ‘Squire Tsëen. The ‘Squire said, “ You have “ over the cabin an old felt hat, lend it “ me to wear.” Mr. Lew, ignorant of the whole affair, went directly to his daughter for her to give him the old hat. Echuen gave the hat to her father, and repeated these four lines:

The

The felt hat, though indeed torn, was repaired by
your daughter's own hand;

Because she then thought that he who would
wear it

Would not again with his old countenance re-
turn.

'Squire Tsëen heard the ode from
behind the cabin, and collecting his
ideas, as he received the hat, repeated
the four following lines;

The bones of whoe'er the Seen genii have
changed,

The native villagers do not again recognize.

Though returned, and dressed in rich attire,

It is difficult to meet with the old hat.

Echuen that evening addressing her-
self to Mr. Lew, said, "'Squire Tsëen,
" who is now on board, is doubtless my
" dear Sung, or how should he know
" that we have on board our vessel
" a torn hat! Besides, he resembles
" him in his countenance, and when he
" speaks how can any one doubt? You
" can ask him."—

Mr. Lew,

Mr. Lew, with an insignificant smile replied, “you foolish girl! — Sung-kin! “by this time the flesh and bones of “that consumptive wretch are all wasted “away. If he did not die that year, “he was unable to go to another vil- “lage to beg good. Compose your- “self, where could he acquire this great “wealth?” Mrs. Lew said, “when your “father advised you to leave off your “mourning and marry again, you were “alarmed, and would not consent, but “wanted to jump into the water and “make away with yourself; but now, “seeing this wealthy gentleman, you “wish to recognize him as your hus- “band. Suppose you should recog- “nize him, and he will not recognize “you, may you not then be ashamed?” Echuen blushed exceedingly, and being confounded did not say another word.

Mr. Lew called his wife to the back part of the vessel, and said, “Oma, you

“ you must refrain from speaking thus,
 “ for all marriages are decreed in hea-
 “ ven. The day before yesterday, Mr.
 “ Wang, the tavern-keeper, invited me
 “ to his house to partake of wine.
 “ While we were there, he told me
 “ that ‘Squire Tsëen of Shense was
 “ desirous of marrying our daughter,
 “ and that on promise of marriage he
 “ would give a thousand pieces of gold.
 “ I, on account of her stubborn dispo-
 “ sition, would not say a word. It is
 “ difficult to account for it, but our
 “ daughter herself now seems disposed.
 “ Why should we not embrace this op-
 “ portunity, and let her be married to
 “ ‘Squire Tsëen? it will be a happy
 “ windfall for you and I, for we shall then
 “ have support during the remainder of
 “ our life.”

Mrs. Lew said, “ My dear, you are
 “ right. ‘Squire Tsëen must have had
 “ some reason for coming and hiring our
 “ vessel,

“ vessel. To-morrow, my dear, you may
 “ go and ask him.” Mr. Lew replied, “ I
 “ know how to manage the business.”

Next morning, when 'Squire Tsëen
 arose and had dressed himself, he took
 the old hat and went to the forepart of
 the vessel, turning it over and over
 Mr. Lew asked him, “ Why do you look
 so much at the old hat ?” The 'Squire
 replied, “ I admire the place where it is
 “ sewn, it must have been done by
 “ a clever hand.” Mr. Lew said, “ It
 “ was done by my daughter, where it is
 “ neatly sewn.—On a former day, Mr.
 “ Wang, the tavern-keeper, mentioned
 “ the 'Squire's request ; there is still
 “ however, an expression, which I do
 “ not know whether it be true or not.”
 'Squire Tsëen, desirous of knowing
 what it was, asked him, “ what he said ?”
 Mr. Lew replied, “ he said, that the
 “ 'Squire had mourned for his lady these
 “ three years, and as yet you had not
 “ married

“ married again, but was now desirous
 “ of marrying my daughter.” The
 ‘Squire inquired, “ Do you desire it or
 “ not, sir. ?” Mr. Lew. replied, “ If I
 “ desire it, I cannot obtain my will, for
 “ my obstinate daughter remains firm
 “ to her marriage vow, and declares
 “ that she will not marry again ; there-
 “ fore I dare not give a slight nega-
 “ tive.”

The ‘Squire asked, “ How did your
 “ honoured son-in-law meet with his
 “ death ?” Mr. Lew replied, “ My worth-
 “ less son-in-law was unlucky, and
 “ became consumptive. He some time
 “ ago went on shore to cut fire-wood,
 “ but did not return, and I ignorantly
 “ set sail. Afterwards I issued an ad-
 “ vertisement and sought him for three
 “ months without obtaining the least
 “ intelligence respecting him. Every
 “ person concludes that he has thrown
 “ himself

“ himself into the river, and is no
 “ more.”

The 'Squire said, “ Your honoured
 “ son-in-law is not dead. He met with
 “ an extraordinary personage who cured
 “ him of his disease, and he is become
 “ exceedingly wealthy. Sir, if you
 “ wish to have an interview with your
 “ worthy son-in-law, request his be-
 “ loved to come out.”

Echuen was listening the whole time,
 and heard what passed ; then bursting
 into tears she exclaimed, “ You cold
 “ hearted creature ! I have worn mourn-
 “ ing these three years, have endured a
 “ thousand miseries and ten thousand
 “ torments, and even now you do not
 “ speak explicitly. Who are you ?
 “ What do you wait for ?” Sung-kin
 with tears in his eyes said, “ My wife,
 “ make haste and come out, that I may
 “ see you.” The husband and wife em-
 braced

braced each other and wept exceedingly.

Mr. Lew said to his wife, "Oma, look, is not this 'Squire Tsëen!—you and I must go and acknowledge our crime." Mr. and Mrs. Lew then went into the cabin and incessantly besought his pardon. Sung-kin said, "Father and mother, it is unnecessary for you to supplicate me; only at another period, when your worthless son-in-law is sick, do not desert him." The old people were ashamed and confounded.

Ech-uen laid aside her mourning, took down his tablet and threw it into the water. Sung-kin then desired his footmen and servants to come and make their obedience to their mistress, by touching the ground with their foreheads.

Mrs. Lew killed some fowls and prepared a little wine, and waited on her daughter, as though she had been a

visitor. At another time, when they were enjoying themselves and were seated at the table, Mrs. Lew began to converse respecting her daughter, that she had not from that time eat nor drank any thing forbidden. Sung-kin being grieved, wept, and taking a glass of wine, presented it to his wife, and advised her to lay aside the restriction. Addressing himself to Mr. and Mrs. Lew, he said, “ Since you could find it in
 “ your hearts to forsake me, in the hope
 “ of terminating my existence, there is
 “ an end to your benevolence, and your
 “ righteousness is clean gone ! You do
 “ not deserve to be noticed. It is with
 “ difficulty that I now drink this cup of
 “ wine, and would not, were it not for
 “ your daughter.”

Ech-uen said, “ were it not for your
 “ being deserted, how would you have
 “ met with this wonderful change ? My
 “ father and mother were both kind to
 “ you

“ you on a former day ; you must there-
 “ fore remember their kindness and for-
 “ get their cruelty.”

Sung-kin replied, “ I will act agree-
 “ ably to the wish of my esteemed wife.
 “ I have already built a house at Nan-
 “ king, with gardens and fields attached
 “ to it, and am sufficiently wealthy.
 “ You, old people, may leave your boat
 “ occupation, and accompany me, and
 “ partake of the same pleasure and hap-
 “ piness. Is it not most desirable ?”

Mr. and Mrs. Lew again returned thanks,
 and nothing further was said that even-
 ing.

Next day, Mr. Wang hearing of this
 affair, came on board to congratulate
 them, and spent the whole day there.
 Sung-kin left three servants with Mr.
 Wang, the tavern-keeper, to dispose of
 the cloth, and to settle the accounts. He
 then took boat and went first to his man-
 sion at Nan-king, where he remained
 three

three days, when in company with his wife he went to Kwan-shan, his native place, to repair and sweep the tombs of his ancestors. The whole family individually presented large offerings.

At this time Mr. Fan, the Che-hëen, had resigned his office, and was at home. He knew of Master Sung's visit to his native village, and of the extraordinary change in his circumstances, and for fear of meeting him in the streets, which would not be pleasant, he remained at home, and did not dare enter the city for upwards of a month.

When Sung-kin had finished his business in his native place, he made haste and returned to Nan-king. It is unnecessary to observe that the whole family were highly delighted at his return, and were partakers of his felicity and wealth.

It is further said, that when Ech-uen saw Sung-kin daily enter the temple of Füh,

Füh, at an early hour, and repeat a prayer, that she asked the reason. Sung-kin related to her what the old priest had declared respecting the Kin-kang-kin, (or book of prayers). He also spoke for some time on the manner of his recovery, and of his life being prolonged. Ech-uen also believed the doctrines of Füh, and wished her husband to instruct her in the forms of worship. The husband and wife both daily repeated a prayer, till they became old without regret; and when they had arrived to the great age of ninety and upwards, they both died without experiencing disease.

Their children and grand-children all resided at Nan-king, and were wealthy people. Some of them were chosen to fill public situations. The moderns have an ode, which says,

The virtues of the old boy Lew did not last to the end of his days ;

And

And Master Sung through distress obtained felicity.

The prayer of the Kin-kang gradually removed his dire disease,

And the old torn hat united both flesh and bone.

FINIS.

And Master Song through distress returned to

the

The power of the Kuo-chang gradually returned
to the State.

And the old man had returned to his old
home.

THE END

DD n 4
ach ~~to~~ Remus.
7 IX/33.

Thoms, Peter P.

The affectionate pair, or the history of Sung-Kin a Chinese tale

London 1820

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